A briefe discouery of the damages that happen to this Realme by disordered and vnlawfull diet.

THE BENEFITES AND COMMODITIES that otherwaies might ensue. With a perswasion *of the people: for a better maintenance to the Navie.*

Briefly compiled, by *Edward Ieninges.*

ROMANS. XIIII.

Let not him that eateth, despise him that eateth not, And let not him which eateth not iudge him that eateth. For the kingdome of God is not meate nor drinke, but righteousnesse, and peace, and ioy in the holy Ghost.

Imprinted at London by Roger Ward, dwelling vpon Lambart Hill, neere old Fish-streete, 1590.

BRITISH MUSEUM
SALE DUPLICATE
1787

TO THE RIGHT HONOVRABLE SIR Charles Haward, Lord high admirall of England, knight *of the moſte honourable order of the Garter, and one of her highneſſe priuy Counſel. Edward Ienings wiſheth long and proſperous health, with increaſe of all happineſſe.*

RIght honourable and my good Lord, after long conſideration had of the ſundrie and great diſcommodities that happeneth to this Realme by the miſdemeanour of diuers diſordered perſons contrarie to manie good & commendable lawes carefully ordayned, heaping harmes on our own heades thorow wilfull diſobedience. As a poore meber amongſt the reſt lamenting this careleſſe contempt, I pondred earneſtly in my minde, what way to imploy my labour and ſmall skill for ſome redreſſe herein to the benefit of my countrie: and conſidering amongeſt manie other thinges, the great harmes that happen to this realme ſundrie waies by the contempt of fiſh, and inordinate or vnlawfull expence of fleſhe, growing as may be ſuppoſed through want of true vnderſtanding, to what end the law in that behalfe made is ordained, as one amongeſt manie muche vnable effectually to diſcharge ſo great a worke, of a zealous minde I haue compiled this ſmall treatiſe for the perſvvaſion of ſuch as herein will be perſvvaded. And aduenturing to proceede with all humbleneſſe I haue made bold, for the better publiſhing thereof to ſhroud my ſelfe for defence vnder the protection and fauour of your good honour, as a ſpeciall and carefull magiſtrate

for ſuch things as concerne the common-vvealth of this realme, ordained of God vnder her Maieſtie to haue the ouerſight and gouernement in theſe affaires which concerneth moſte chiefly a maintenance to her highneſſe Nauie: beſides the ſundrie and great commodities othervvaies grovving to the vvhole common-wealth. Not onely needfull to be publiſhed, but moſte carefully alſo conſidered and remembred, as by the diſcourſe follovving ſhall manifeſtly appeare. But the common ſorte of people to auoyd the ceremonicall abuſe heretofore vſed by obſeruation of fish daies, notvvithſtanding the paines and penalties by the lavv threatned, not onely neglecteth, but vtterly contemneth the ſame: nothing remembring the harmes that to them thereby may happen. And ſome reaſon is for that no matter hath heretofore bin shewed, ſo largely explained to perſvvade them as in this my ſmall vvorke is rudely compiled. Moſt humbly craving your honours fauourable patience in conſidering the contents thereof, not reſpecting the rude ſtill but my affectioned heart and minde for the benefite and ſafetie of my Prince, and country then as vnvvorthie of ſuch acceptation, I ſhall finde my ſelfe for this ſmall paines, moſt bountifullie ſatisfied, and according todutie pray for your honorable and proſperous eſtate long to continue.

To

To the gentle Reader.

Gentle Reader haue patience to peruſe
The rude contentes which in me are contained:
My authours faultes very faine I would excuſe,
But that they are ſo manifeſtly explayned.
Iudge therefore the beſt, let rigor be reſtrayned,
Accept his heart, his hand, and willing minde:
Then all is well what fault ſoeuer you finde.

For well he meant, and well he hopes t'will proue,
Well to perſwade ſuch as well will be content:
But thoſe that well nor ill their affection can remoue,
My author forceth little, he doth him not repent
Of anie thing here done which he hath ſaid or meant:
Hoping the wiſe of his willing minde will conceaue,
To whoſe iudgementes he, that his ſmall workes doth leaue.

Much more there might by argumentes be aleag'd
Then are here ſet downe for proofe ſundrie waies,
But by fewe thinges the wiſe will be perſwaded,
Conſidering the contentes, he ſeeketh no further praiſe,
But good acceptation, graunt therefore no denayes,
And his ſmall paine, and trauell he hath ſpent,
He will right well accept and finde himſelfe content.

FINIS.

CONCERNING OBEDIENCE TO THE polliticke lawes ordained by Princes. Their care for the *commoditie of the people. The disobedient are to be* punished, some lavves are more earnestlier to be cared for then other some.

AS it hath pleased almightie God to ordaine Princes to rule and gouerne. So hath hee also commanded that the subiectes should obey. For confirmation whereof S. Paule in his 13. chap. to the Romanes saith. Let euerie soule be subiect to the higher powers, for there is no power but of God. The powers saith hee that be, are ordained of God. Whosoeuer therefore resisteth that power resisteth the ordinance of God. Hee saith further, that Princes are not feared for good workes but for euill. If therefore thou wilt be without feare, doe well: so shalt thou haue praise of the same, for he is the minister of God for thy wealth. But if thou doe euill feare, for hee beareth not the sword for naught, but is the minister of God to take vengeance on them that do euill. Further he saith obey your Magistrates not for feare of vengeance onely, but for conscience sake.

If this lesson of S. Paule were perfectly remembred there should be little cause to put so manie pennall statutes in execution as at this day there be. But wee consider not besides this good lesson of S. Paule, what great care, studie and labour

our Prince and Magistrates accompanied with the most learned of the land, not onely hath, but dayly doth by their earnest labour, practise and deuise by sundry godly and politicke lawes for the maintenance, preseruation and continuance of ỹ whole common-wealth, like as carefull parentes cease not to studie and labour for the education or bringing vp of their children, Gently admonishing and earnestly commaunding to obserue and keepe the said good lawes and ordinances, which for our owne benefites by them are so made and ordained.

But we like careless children little regarding the carefull trauell that herein by them for vs is taken: looke onely to the time present, satisfieng our sensuall lust and desire, not remembring the dangers and damages that thereby may vnto vs afterwardes insue and so runne headlong negligently and thorow disobedience into our owne decay, contemning the princes commaundement which is Gods ordinance. Wherefore diuers penalties and punishmentes are by vertue of those lawes appointed to be laid vpon the disobedient, which being executed, seeme grieuous and painefull and the informer greatly abhorred and euill thought on whereas in trueth, such as giue information to the magistrate of offences with an earnest desire of reformation, and not only for couetousnesse, ought of good men rather to be loued and commended: for the life of the law is execution. Therefore a lawe made and not executed lieth dead, & small auaileth to the intēt for which it was made.

And as all penall lawes at this day inforce, appeare verie needefull to be obserued yet are some of them more requisite to be looked into, for the vniuersall benefite of a common-wealth then some other, for that by proofe they import matters of greater waight, yet the effect not considered of, they seeme of little valew.

Amongest which there is one a most necessarie and politicke lawe, not so much esteemed as the effect doth importe, for diuers benefites that thereby may growe vnto the realme, ordaine moste specially for better maintenance of the Nauie, a thing earnestly to be regarded, which concerneth the expence of fish and sparing of flesh. And the same not onely ordayned for

the

59

the ſparing of fleſh whereof thorow the great goodneſſe of almightie God we are ſufficiently furniſhed. But for diuers and ſundrie diſcommodities, dangers, and damages which thorow neglecting the times and ſeaſons for expence of fiſhe not onely hath, but dayly doth and will bring vpon our realme and the whole common wealth thereof, except earneſt reformation be had and vſed amongeſt the common people: for whoſe commoditie the ſaid law was made with a great penaltie vpon the offender.

And for that the greateſt number of people, doth not perfectly vnderſtand the commodities, that may grow vnto them by obſeruation heereof, nor the diſcommodities that may happen by neglecting the ſame, neyther yet the certaine cauſe wherefore this lawe of abſtinence is ordained: For the better inſtruction and perſwaſion of ſuch perſons hereafter followeth certaine argumentes which concerne a reaſon and cauſe, that this law amongſt others ought moſt carefully to be obſerued: That although feare of the penaltie will not force them or forgetfulnes of dutiful obedience hath cauſed a negligence, or ceremonicall abuſe which in times paſt thereby was vſed, doth perſwade a contempt, yet a conſideration had of the commodities that may therby growe, & the diſcommodities that may happen, wil happily perſwade ſuch perſons as beare a chriſtian and brotherly loue to their countrie, after the counſell of Saint Paul, to obey euen for conſcience ſake, conſidering the ſame doth concerne not onely their owne benefite, but the benefite of their children that ſhall come after them.

Great numbers of ſhippes haue bene maintained by the certaine expence of fiſh. The cauſe of their decay. A remedie ſought to repaire them againe.

TO this realme of England in times paſt belonged a ſtrong nauie of ſhippes maintained chiefly by fiſhing, wherewith the Prince and countrie were compaſſed for their defence, as with a forcible wall, the repaire whereof was very well ſupplied by the certaine vtterance and expence of ſuch fiſhe as was

taken and prouided which grewe by the obseruation of suche daies as was appointed for the abstinence from flesh and eating of fish, and thus was this wall or nauie kept in a sufficient repaire as a redye defence for the Prince, and this Realme against all forraine assaultes, whensoeuer or howsoeuer the same shoulde happen, vntill the superstitious abuse thereby vsed, caused some fewe to omit the obseruation of fishe daies according to the accustomed order, which at the first appeared no harme. Then some moe did the like, and yet little harme appeared. But in continuance of time, in maner the whole multitude by ensample of others, did breake that order: some in part, and some in the whole, whereby the accustomed buying and expence of fish, whereupon the continuall maintenance of the sayde Nauie grewe, became so small, that there appeared a great decay in the Nauie: neuertheless euerie man proceeded from time to time in breache of the said accustomed order, which before was certainely obserued: and so in fewe yeares the Nauie was abated from fiue shippes to two in diuers partes of this realme, whereupon the force thereof touching that matter was weakened much, to the great perill of this realme, and incouragement of the enemie.

In auoiding whereof with earnest consideration had by the nobles and commons of the whole realme, considering the danger that thereby might ensue, it was by them thought necessarie to deuise some meanes how the naute might be repaired againe, & being assembled in the parliament holden at Westminster the fift yeare of the Queenes highnesse most gratious raigne, a law was there made and ordained, that the accustomed order for fish daies should be obserued in abstaining from flesh, that fish might be the more plentifullier spent.

Which law for a time of great numbers was obserued: but from thence grewe not sufficient contribution to repaire and maintaine the Nauie, for that the vniuersall multitude had litle regard thereunto, whose ensample diuers other followed: and so manie of the greater sort ioyning with the lesser sort, became more carelesse (for want of due execution) then anie time before they had bin: And thus the trade of fishing and prouision of fish

out

61

out of which exceeding great maintenance grew vnto ẏ Nauy, was brought frō great to greater decay, which decay increseth.

For which cause her Maiestie with the nobles and commons of the realme considering the disordered behauior concerning breach of ẏ said lawe most commonly vsed in many common Innes, tauerns, tabling-houses, cookes houses, and other cōmon vitlers, in which place a wonderful nūber of fish might be spent if the said law by them were duely obserued. In a parliament holden at Westminster, the 27. yeere of her most gratious raigne a law for the better obseruation of the said dayes and times was further ordayned against them, with a greater penaltie then before had bin set downe for the other, that reformation therein might be had, if by anie meanes it were possible. But thereof in like case so little care of obedience is vsed, that the offence in most places rather increaseth then decreaseth, to the wonderfull great damage of this realme, as by the argumentes following may well be considered.

Certain arguments concerning vnlawful diet. Reasons alleaged for the expence of flesh, with the answers to thē. The Nauy may be maintained by other trades then fishing, but not without perill, the commoditie of fishing.

IF the realme in defence thereof be furnished with fiue hundred ships, and that we should suffer the enemie by pollicie or open force to consume or destroy three hundred of them, were it not a great and a reprooueable negligence. But if the naturall subiectes of this realme by their negligent maners, shall consume or destroy three hundred of them, is not their so doing worthy grieuous punishment: But if they shall obstinately or wilfully doe the same, what punishment such ought to haue, I leaue to the iudgement of those that haue a wisedome to consider thereof.

In asmuch therefore as by our dyet we abate the Nauie by proportion from fiue ships to two, is it not to bee accompted great negligence, and worthie of punishment. But after we haue espied this negligence wee doe wilfully continue the the same, can it bee in trueth any other, then a practise to

ouerthrowe our owne countrie by weakening the force thereof, to lay it so much the more open to the enemie.

Further when the Queenes Maiestie hath occasion to send forth, and maintaine her Navie at the seas, must shee not be constrained either at the first setting forth, or in the supplie to furnishe and man the same for lacke of seafaring men, with wherrimen and bargemen from the Thames and other Riuers: who although manie of them be tall and lustie men sufficient and able, to do good seruice in such affaires, Yet the most part of them in respect of such seruice may be accompted but freshe watered souldiers not able to doe suche seruice at the first as shall be necessarie, for want of skill, nor able to abide the Seas in suche labour for want of vse, and therefore wanting sufficient Seafaring men amongest them, their seruice is in daunger to turne rather to the carrying and keeping forth of shippes to deliuer vnto the enemie to increase hys force, then to resist or diminishe the same. We therefore lying this to passe by our dyet, what other thing then doe we but by our sayd dyet, seeke to strengthen the enemie, and weaken our selues?

Furthermore let vs make another allegation or argument and say, The Queenes Maiestie is head of ỹ commō-wealth, which the Lord for his mercies sake long continue. The common wealth is the seat that she sitteth on and ruleth the legges that beare vp this seate, are the forces of the same, if anie one of these legges fayle or decay, it weakeneth the rest, and putteth all in danger, like a disioynted frame which reeleth, and is in no certaine safetie longer then the ioynts hold soundly together. And so when anie of the principall ioyntes decay, the whole rest are in perrill, till that ioynt be repaired and made sure againe.

Therefore forasmuch as the Navie is one of the principall forces or legges that this common-wealth standeth on, which is the Queenes Maiesties seat, & that the people do with their teeth, hale or draw that leg asunder which w̄ theyr teeth they are wont to draw & knit togither, fast ioyned to the rest of the legs. What other thing doe they but w̄ their own teeth

vnder

63

vndermine the ſeate of the Prince, putting that in perill to fall to their deſtruction, which ſtanding vpright and faſt, would be their tecture and defence.

But many there be that perhaps will iudge this argumẽt verie vaine and friuolous to perſwade them, remembring the abuſe which in times paſt hath beene vſed in the obſeruation of fiſh dayes. And for that abuſe, ſacke vtterly contemne the ſame without remembring the politicke deuice for the benefite of the Realme, whereunto at the firſt inuention or ordinance thereof in this lande, it was in ſome part (in my iudgement) ordained, as now it is in the whole: our countrie being an Iland enuironed with the ſeas as our walles.

Otherſome taking hold on the words of our ſauiour Chriſt in the xv. of Matthew, where he ſaith, That which entreth into the mouth doth not defile the man, but that which proceedeth out of the mouth. And by that meanes take libertie to offende. But they conſider not further, where S. Paul ſaith, all things indeede are pure, but it is euill for the man that eateth with offence. And who thinketh not but that is eaten with offence which is eaten contrarie to the Princes lawes, and to the hurt of a common wealth. Neither doth our Sauiour giue any warrants by theſe words, that the thing which entereth into the mouth with offence doth not defile ỳ mã: but his meaning in that place is to be conſtred off, according to the words in the text ſpecified, where (in my my iudgement) the argumẽt grew about the waſhing of hands, through the ſcrupulite of the Scribes and Phariſes.

We haue alſo another note to conſider off, when the wife of Tobias had prouided a Kidde, and brought to her husbande, ſaying, ſhe would make readie the ſame for him to eate: he cauſed her to ſtay, and would not ſuffer her ſo to doo, vntill he had examined whether ſhe came truely by the ſame or not, fearing it had beene ſtolne, or in ſuch like caſe come by, and ſhould ſo eate of it vnlawfully, which he eſteemed to be an offence to God. Many other places of holy ſcripture may be alleaged in this caſe, which I will at this time omit, and leaue the interpretation thereof to the learned diuines, whoſe office my ſim-

plenelle cannot attaine vnto, but returne to the matter which I haue taken in hand to proue by argument in temporall causes as followeth.

Others perhaps do thinke and some in truth will say that concerning a maintenance for the Naue with marriners, besides the trade of fishing, there be diuers waies to encrease and maintaine a sufficient number of Marriners for seruice, whensoeuer occasion shall require by other trades and traffickes of marchandize: as for ensample, was the Realme euer heretofore so well furnished with seruiceable ships, as at this time it is maintained onely by trades of marchandize, wherin also are encreased great numbers of marriners, more apter men in such seruice.

Unto which it may be answered that many such marriners indeed are increased, but yet not such a sufficient number as warres if they haue any continuance will require, wherein verie manie such persons are to be imployed, as well in other shippes of this Realme, as in her maiesties owne ships.

And if it should be graunted that these traffickes shoulde encrease marriners sufficiently for the supply aforesaid, yet if we should depend thereon, we should exposse our selues more to leane to things that bring and breed damage, then to things that bring and breede profite.

For in truth a great part of our marchandize are rather superfluous then needfull, & more damageable then profitable, for example: is not the one halfe of our sugars and other groserie wares, rather daintely consumed then necessarily spent: Againe, are not foure parts of fiue of those silkes and veluets that are brought into this realme, rather superfluously vsed by men of meane estate, then conueniently worne by such as are of higher estate:

Further, are not three parts of fiue of the Wines that are brought into this Realme, rather wastfully consumed to the decaie and destruction of mens healthes, then necessarily spent for the sustentation of mens bodies, to continue or encrease their healthes: And for the transporting of tynne and diuerse kindes of marchandize out of this Realme, by reason

of

of those trades, if they be done at sometimes commoodiously for the benefite of the Realme, they are done at some other times discommodiously to the damage of the Realme, which thing is well knowne to many.

Now when all these traffickes and trades are compared together, and their commodities with their discommodities, it will appeare that the treasure and strength of this Realme is by the superfluitie of them rather consumed and abated, then encreased or continued: notwithstanding I speake not this that it were necessarie for such trades to be left off or extinguished, for thereby groweth great benefites to the Realme sundrie waies, not onely for sufficient and seruiceable shipping, but other necessarie commodities also. But contrariewise, concerning the trade of fishing, it is all wayes commodious and no wayes discommodious, it encreaseth wealth and prouision of sustenance, but abateth none. And the more for that fish is alwayes spent for the necessarie sustentation of mens bodies, and not for superfluitie.

There is yet another thing to be considered off concerning the trade of marchandize, that in all manner of traffickes where marchants must come within the Dominions of other Princes, much daunger and perill may happen, for that it is in the wils of those Princes, within whose dominions they are to stay such shippes as there be, and unploy them at their pleasures in their seruice. And so England wt great perill may encrease mariners & shipping to serue other Princes, which may happen sometimes to be against our selues. Also in diuers trafficke many mariners trauell far iournies, by meanes wherof it may be that the Realme shal want them whē it should be needfull that they were at home to be imployed for the defence of ỹ realm.

Therefore it may plainely appeare that the trade of marchandize only for breeding & maintenance of mariners, though it be necessary & needfull to the realme, yet ỹ same is not wout great doubts & perils. Wheras contrariwise by the trade of fishing, if such fish might be certainly spent win this realme as might be takē & proued a sufficient nūber of mariners & other seafaringmē for ỹ supply of those ỹ then may want, might be much

much more profitable, and sailier heedde and maintained at home, all times in a readines to be imployed for the necessarie seruice and defence of the Realme, how suddainely so euer the same should require.

Fishing is the greatest Nurse for to increase Marriners: the deere prises of fish, how it may become cheape.

There is yet further to be considered, that the trade of fishing is a wonderfull great Nurse for the breeding or bringing vp of Marrineas, for whereas a Merchants shippe vsing the traficke with merchandize, being furnished for the voyage with twentie men, there is amongst them not past two or three boyes which in that trade is brought vp and instructed. And if it be so the daunger of the voyage considered, that these children can, and commonly do endeuour to be brought vp and instructed herein, yet the encrease of them will not be sufficient to furnish the Navie, especially in the time of wars.

But the Fisherman going to the sea, or vpon other waters in great or small vessels, for euerie one man there is of them commonly two boyes, who being trained vp therein, are so accustomed with the hardnesse and painefull toile which in that exercise they are vsed to, that they are not onely able to sustaine al labour to a seafaring man belonging, but in short time become a sufficient sailor, master, or Pilot, as well for seruice in her maiesties shippes as in the merchants shippes. They are also acquainted and know the rockes, sandes and other daungers vpon the seacostes: where they lye, and how to auoid them by reason of their accustomed haunting the seas in the trade of fishing. And by meanes of their trauell from one port to another for the sale or vtterance of the said fish, and other things wherein at vnseasonable fishing times they are imployed.

These and diuers other arguments before rehearsed might be a sufficient occation to cause vs without penaltie or pennall law for the benefite of our countrie, to restraine and bridle our selues from our accustomed and vnlawfull diet, but many

there

67

there be that will and may truely say, the vtterers of fish sell the same at such excessiue prises, diuers and sundrie times, that it discourageth men to buy thereof. And the more for that they can a great deale better cheape make their prouision with flesh as well for their familie, as themselues.

Many arguments are to be made that will be sufficient to answere this matter. And first we are to consider the times and seasons of the yeare that it serueth not alwaies alike, for sufficient prouision of freshfish, at which time little store being taken by reason of contagious and contrarie weather, wherein the fisherman aduenture th both life and goods, & not onely himselfe but many other hath their liuings theron depending, great reason is that the same be sold the dearer: for besides his saide aduenture, he hath bene at no lesse charge then though he had taken great quantities. And for remedie hereof, that mē might haue in such a scarsitie some other good sorts of fish, not commonly vsed. To satisfie their diet in times past there hath bene prouided for the markets these sorts of fish, that is to say, Puffens, Tunney, Porpus, Seall, Holibut finnes, Holibut heads, & many other things, whereof was made fine & delicate dishes, which now for lacke of vse is not onely left vnprouided, but also vtterly forgotten, how or in what sort it should be vsed, dressed, or serued: and worst of all, how it should be eaten, and digested, for that the proportion and substance of them is by many forgotten, and the vse and taste forgotten of all. There were also the sounds & heads of the Cods, which in fishing time were salted and preserued to be a diet, in such scarsitie for the poorer sort: all these things being by Gods creation ordained for our sustenance, ought rather to be thankefully receiued thē contemtiously cast off and refused.

Besides this, that wind and wether being contrary for fishing, is a great cause that fish is many times very scarse & deere yet the chiefest thing that generally causeth the same, is lacke of certaine vtterance, as by these fewe arguments following doth plainly appeare, wherein it may be said.

As vtterance encreaseth, or abateth in any trade, so the trade will encrease or abate.

The trade being abated, the commoditie therein vsed, will ware scant and lesse prouision thereof made.

The lesse prouision that therof is made, the dearer the commoditie is.

The cause of smal prouision is the vncertainty of sale or vtterance: certaine sale or vtterance encourageth many prouiders to buy of the commoditie.

Which in the beginning though it be chargeable to ỹ buyer or spender, it wil by certaintie of vtterance become cheaper.

For the deareneſſe thereof will cause many prouiders of the same to encrease.

The encrease of thē wil make plentie of the commoditie.

The plentifulnes whereof doth make cheapneſſe.

Whē there was spent in this realme more fish in one yeare then there is at this day in fiue yeare, they might haue had for one shilling that which now we pay twaine.

God is the onely nurse of heardsman to feed & cherish that kind of victuall, without any helpe of man, he blesseth & multiplieth thē, according to his good pleasure & wil. The contempt of whose blessings may be cause of the scarsitie that now is in taking of fish, more then in then in times past hath bin, and no doubt but the imbracing therof with thankfulnes for the same, God may and will cause it againe to multiply.

The harmes that happē to the realme by the vnlawful expence of flesh, what numbers of people are thereby put frō their liuings, the discommodity therof, the remedy.

FUrther and greater matters then yet hath bene spoken off are to be considered, that by the vsuall and vnlawfull eating of flesh, the vttrance of fish being small & vncertain, hath caused a great number to forsake the accustomed hanting of ỹ seas, for taking of fish, wherby three things doth happen.

The Nauie decaied, a multitude of persons are put out of worke, and the prouision of sustenance for the people greatly abated, from which other three euils do spring.

The strength of the realme decaieth, much idlenes & many

Rogues

69

Rogues and theeues are bred, and famine and distres, the rather happeneth amongst the people.

These are such euils as bring decay and daunger vnto the common welth: and therefore it may be said that the vsual and vnlawfull eating of flesh, bringeth decay and daunger vnto the common welth.

It may further be saide, that by the small vtterance of fish the accustomed haunting of the seas for taking of fish is abated from fiue parts to one,

By the abating whereof we may make account that tenne thousand persons which heretofore haue & might still liue by fishing on the seas, are thereby put out of worke and liuing.

Also there were very many besides fishermē, that by means of fishing liued vpon the land. As shipwrites, cowpars, smithes weauers, sailemakers, net makers, dressars, vtterars, and cariars of fish, with such like, which may be accounted to extende in number to other ten thousand: these are hereby in like case put from their liuing and maintenance, and so in number they are together twenty thousand persons, their wiues, women seruants & children, whose liuings did depend on them, & now by their want made destitute of maintenāce are thirty thousand at the least, these in the whole extend to fiftie thousand persons, whose liuings depended on fishing, and is now abated.

Besides the vallew of the fish that was yearely taken and spent, more then there is now towards the sustentation of the people, which by estimation was worth three hundred thousand pounds at the least, for there may be verie probable reasons giuen that there hath bene the vallue of so much fish spent yearely in this realme more then now there is.

Hereby we may vnderstand that a great number of able mē for seruice in time of war, as masters, pilates, mariners, & sailers are greatly decaied & abated, by means whereof ẏ strēgth of ẏ realm must needs be much weakned & made of lesse force to encoūter or resist ẏ enimy vpon ẏ seas, which, is & hath bene great part of defēce & seruice to ẏ realm, by abating ẏ taking of fish & vttrance thereof, ẏ trade & maintenance of the people on ẏ sea costes, must needs abate also, amōgst al sorts of people

especially artificers, whereby poore townes hath and daily doth fal in decaie, waxing depopulated & so daily grow of lesse and lesse habilitie to resist the enemy when necessitie shall require. Also it is to be vnderstood, that by the vsuall and vnlawfull eating of flesh, the same victuall groweth or becommeth the dearer.

The dearenes of the said flesh victuall causeth great gaines to be raised by the fatting of cattell.

The rising of such gaines causeth men to conuert their grounds and farmes from tillage to pasture.

By that meanes a multitude of people are put out of worke and from their liuings.

Therby a great number of them are constrained to become idle Roges or to practise other superfluous & vaine things that breede diuers other great vices.

These be things that bring great detriment and decay vnto the common-welth: and therefore, as afore hath bene saide, the vsuall and vnlawfull eating of flesh bringeth great detriment and decay vnto the common-welth.

Hereby it may also be vnderstood, that by the decaie of tillage, twentie thousand persons which haue and might still liue thereby, are put from their accustomed worke and liuings.

Their wiues, women seruants and children, whose maintenance did on them depende, are in number thirtie thousande, at the least, these in the whole extend to fiftie thousande, beside the increase of a great number of sundrie sortes of victuall which in a farme house is encreased towards the sustentation of the people.

For a farme containing sixteene Acres of ground, being imployed to pasture onely, for the breeding and feeding of cattell, there doth come no further increase of victuall but Biefes and Muttons onely, and yt may bee prooued that the yearely encrease thereof will not finde yearely aboue ten persons of those that make their common and onely foode of flesh.

But let this farme be imployed into tillage, & there will be a reasonable encrease of Biefe and Muttons: then is there account to be made of al kind of graine, as wel for bread as drink

which

71

which is the chiefest victuall for maintenance of the people.

Further there is in the said farme, rayled and increased, Veale, Porke, Bacon, Pigges, Geese, Ducks, Hennes, Chickens, Capons, Milke, Butter, Cheese, Egges, and Fruite. Drawe all these togither in accompt or comparison, and they will sustaine and finde yearely twentie persons at the least, I meane not those onely that are kept in the farme, but such as are sustayned with the victuals that be sold out of the farme at the markets: whereby it appeareth, that ten persons that are fed and nourished with those victuals that are increased of the farme in pasture doth eate up ten of those persons, that should haue bene fed with such victuall as might haue bene increased of the same farme if it were in tillage. This is a wonderfull decay in a common-wealth: and ought with christian charitie of all men to be lamented. That for the satisfieng of our lust contrarie to a good and commendable lawe for a common-wealth ordained, we seeke our owne hurt, and the vtter decay of our poore christian brethren, may not this be called the eating vp of Gods people like bread agaynst whome the Psalmist earnestly crieth. Psal. 14. 35.

Thus we are to consider, that by the vnlawfull eating of flesh, three speciall dammages fall vpon vs.

The realme is weakened, and made of lesse force to encounter and resist the enemie, both on the sea, and seacoastes.

An hundred thousand persons are put from their worke and maintenance.

And of the victualles which heeretofore hath bene and still might be increased: there is the vallew of three hundred thousand poundes yearely abated, by reason whereof, three greater damages and dangers proceedes, that is to say.

By abating the force of the realm on the sea and seacoastes, it is in the greater danger of the enemie.

Also by putting of an hundred thousand persons out of worke and maintenance, there must needes grow the greater increase of idlenesse, roges, and theeues, with which sorte of people, it greeueth them to be indamaged and indangered that breedes them, for we would haue no ashes, and yet still increase the fire.

Also we would sayle in safetie, and yet bore holes through the bottome of the shippe.

Further by the yearely abating of three hundred thousand poundes-worth of victualles there must of necessitie growe a great want of sufficient sustenance, especially for the common sort of people. The miserie whereof, although it be not felt by the rich, yet the same greeuously lighteth amongest the poore, for ponderous thinges fall to the bottome, and they that strike others, feele not the smart themselues.

For remedie herein, there hath bene diuers deuises & plots made, and set downe how fishermen might be set a worke, fish might bee taken, brought in, and prouided for seruice of the realme, and straight lawes made for the expence and vtterance thereof, but little is said or done, that the said lawe might be certainely executed and obserued, for as before hath bene sayd that it is vtterance that maintaineth the trade of anie thing, and as vtterance increaseth or abateth, so the trade will increase and abate.

For ensample, the great increase and vtterance of flesh that hath growne by the vnlawfull eating of flesh, hath so increased the trade for grasing and fatting of cattell to be spent and vttered, that thereby hath growne all such detriments as before hath bin set down to happen by the decay of tillage.

Also therby (as before hath bene said) the vtterance of fish is become so small and vncertaine, and the trade of fishing, and the buying and selling of fish by the same so abated, that all the rest of such dangers and damages as before are set down, haue by that meanes growne and happened.

Therefore as the increase of the vtterance of flesh, and the abating of the vtterance of fishe hath bene cause of the euils aforesaid.

So the increase of the vtterance of fishe, and the abating of the vtterance of flesh must be cause of the remedie.

What flesh may be spared in a yeare by one daies abstinence in a weeke. For what cause there ought to be certaine daies and times appointed for the expence of fish.

And

73

AND for that it may the more plainlier appeare what great numbers of Beeues, Muttons, and other kindes of flesh victuall may be spared in the realme yearely, by one daies abstinence in a weeke, to the woonderfull great increase of the said victuall and comfort of the whole common-wealth, I haue thought good to set downe an estimate of the same supposed to be spent within the citie of London, and the suburbes of the same to be considered of with patience of the gentle Reader,

First it is to be considered, that in the yeare are 52. weekes and in euerie weeke, seuen daies, which are in all for the yeare 364. daies.

The lent with friday and saterday in euerie weeke, and the the other accustomed fish daies, appointed by the lawes of the realme to be obserued, being collected togither: extend to 153. So in the yeare there is 153. fishe daies and 211. flesh daies, which amounteth vnto 58. flesh daies more then fish dayes.

Now touching the expence of flesh in London, and the Suburbes thereof, and what may be spared in those places onely by one dayes abstinence in a weeke. First the yeare beeing 52. weekes: let seuen of them be excepted, for the time of lent, wherein no Beeues ought to be killed, and then remaineth but 45. weekes, wherein butchers doe kill cattell.

Then let vs say there be threescore butchers, freemen of the citie of London, that commonly kill Beeues, and euerie butcher to kill weekely one with the other, fiue Beeues, which is for 45. weekes, in the whole 300. Beeues: which amounteth for the said 45. weeks, to 13500. killed by the sayd freemen.

The forreiners dwelling in the suburbes of London, and such as come out of the countrie to serue the markets of the citie, on the market daies, kill and vtter there, as the butchers of London affirme, foure times so much as the freemen of the citie, which amounteth yearly to 54000. Beeues, & so ioyning the beeues, killed & vttered by the freemen of London & the forreiners together, they extend in all for ỳ yeare to 67500. beeues.

It is herein to be noted ỳ the account by this estimat is but for fiue daies in the weeke, for ỳ friday and saterday are daies of abstinence from flesh, and therefore out of the sayde fiue

dayes we muſt ſuppoſe to take one, and the account aforeſayd is ſo to be made, for that in them fleſhe is certainly ſpent otherwiſe there can no certaine accompt be made.

Now if we would knowe what number of Beeſes might be ſpared as afore is ſaid, let vs ſay there be in the weeke fiue fleſhe dayes, accuſtomably ſerued with the expence of fleſhe whereof one being taken away, there reſteth but foure.

In like ſorte let vs deuide the proportion of Beeſes that are killed for London and the ſuburbes for a yeare into fiue partes. And the fift part ſuppoſed to be ſaued by the fift dayes abſtinence is 13500. the iuſt number killed for a yeare by the freemen of the Citie.

It is alſo reported and well knowne, that for euerie Beeſe killed, there is killed ten ſheep at the leaſt. Then if there might be ſpared yearely in the places aforeſaid by one daies abſtinence, 13500. beaſtes, there will by that reckning bee ſpared 135000. ſheepe, beſides lambes, calues, and hogges, whereof like proportion is to be made according to the times of the yeare wherein they be ſpent or ſhould be ſpent. But the abuſe therein is great by killing them at vnlawfull times contrarie to good lawes and ordinances carefully made and prouided for the increaſe of cattell, whereby woonderfull great dammages groweth vnto the realme, as by ſundrie probable argumentes might be expreſſed.

Moreouer there is like accompt to be made of ſuch fine fleſh victuall as is vttered by the poultars, which on the faſtingdaies is moſt commonly ſpent. By this eſtimate, concerning the Citie of London and the ſuburbes, it may be eaſily deemed of, what might be ſpared throw the whole realme, which being well conſidered may happily perſwade ſome men the more to the obſeruation of ſuch good lawes and ordinances as for obſeruation of fiſhdaies is prouided.

But concerning this the expence of fiſhe, many there be, that perhaps will ſay, we agree that the taking, vttering and ſpending of fiſhe is laudable and well to be liked of: but wherefore ſhould wee make choyſe of dayes or times, ſeeing there is no preſcribed rule from God, for the choyſe of meates at any one

day

day more then another, and that it hath pleased almightie God to giue vs his blessinges with multitudes of the same in the seas, confessing the same also to be giuen vs from God, for our sustenance, which being taken & prouided, may be brought or carried vnto cities, townes, and markets, and there sold and vttered to such as wil buy on euerie day in the weeke, and at all times and seasons when it is taken.

Herein we must consider, that if it should so be obserued the vncertaintie of sale would cause the prouiders of fishe, to forsake their trades and the fisherman his fishing in a short time: for first, for that most men by nature in these daies are affectioned from fish for diuers causes, by them conceiued: secondly, when the same is solde at a deare price, so that their prouision may be made of flesh a great deale better cheape.

But we must consider, that although wind and weather serueth wel at some times, that there is great plentie of fish taken, and by reason thereof solde reasonable good cheape, yet other sometimes either the winde and weather, or the time and season serueth not, so that little store of fish is taken. Neuertheless as afore hath bene said, the fishermans liuing depending onely thereupon must haue a sufficient maintenance to liue, for him and his familie, beeing continued therein with great charges diuers waies, and therefore if hee be not certaine to sell that small store of fish which he hath taken in such a time of scarsitie and that also at some good round price to recompence the trauell and charge which with the aduenture of his life and goods he hath obtained, he neither would nor could continue his sayd trade, and this hath bene, and is the onely cause that many seafaring men doe leaue the trade of fishing, and settle themselues to other exercises, rather hurtfull then beneficiall to the commonwealth.

Further it is to be considered concerning the vncertantie of time in prouiding salted fishe, to be by the fishmonger readie seasoned for the peoples diet. As Samon, Lings, Haberdines, Greenefish, Heringes and such like: if there shoulde not be a certaine time for the spending, the prouiders coulde in no case

ſeaſon or make the ſame readie to be ſufficient for the eater or ſpender when it ſhould be eaten or ſpent, which being ſeaſoned for one day, will ſcarſe ſerue for another: Eſpecially when the weather is warme, and therefore being vncertaine of his ſale although he make ſome prouiſion of fiſhe to ſell drie, or in the ſalte, yet he will not ſeaſon anie with water, fit to be eaten, for the vncertaintie of his ſale, by reaſon he knoweth not when the people are minded to eate fiſhe except a day or a time bee appoynted certaine for the ſame.

Alſo it is a victuall not to be had, as biefes, muttons, veales, and ſuch like in the paſtures feeding, at al times in a readineſſe to be ſpent, but is at libertie in the wide and large ſeas, vppon the taking and prouiding whereof, diligent attendance muſt be güen, and alſo ſome ſortes or kindes of fiſh muſt be taken and prouided long time before, it will be ſufficient to be ſpent, ſo that if there be not certaine daies and times appoynted for the certaine expence of fiſhe, The fiſherman ſhall be vncertaine to ſell as he may be a gainer thereby when the ſame is taken, the marchant or vtterer of fiſh, vnwilling and diſcouraged, to buy and prouide for the markets, and thereby a more ſcarſitie of fiſhe, and a greater decay of fiſhing will dayly increaſe to the woonderfull decay of the Naue, and dammage of the whole realme ſundrie waies.

It may well be thought therefore, that this thing manie yeares ſince was carefully conſidered of, with the commodities and diſcommodities that would grow by the vncertaintie of the vtterance of fiſh, that certaine daies and times might be appointed for the fiſhe to be vttered and eaten, whereby a certaine and ſufficient prouiſion might be alſo made or prouided, and although as before hath bene ſayd, abuſe in continuance of time did growe, by obſeruation of the ſaide dayes and tymes ſo appointed, yet the neceſſarie vſe thereof conſidered, it is not for the ſame to be refuſed, eſpecially for that by the aſſent and conſent of her Maieſties learned and wiſe counſellors, it hath bene not onely thought good for ſpeciall cauſe that the accuſtomed times and ſeaſons ſhoulde bee obſerued, But by her

highneſſe

highnelle also straight commaundement and earnest charge giuen from time to time for the due obseruation thereof.

Concerning abstinence from flesshe, there is a conscience to bee made in transgressing the lawe, for what cause obedience herein ought to be shewed: the iudgement of some men which answere thereto.

NOw for that I woulde not anie man shoulde mistake me concerning my opinion, and true meaning in the premisses, I haue thought good (vnder correction of the better learned) to set downe the same, as followeth. Wherein I doe pronounce that the eating of flesshe or forbearing to eate flesshe, is not anie matter or thing concerning saluation of man, or that it is the seruice of God otherwaies then all other politicke lawes are, and be: for it is not the abstinence from flesh, that pleaseth God, nor the eating thereof, that offendeth him: But it is the obedience which God requireth to be yeelded, and borne vnto the Prince, and the care of the benefite of hys people that pleaseth him, and it is disobedience to the Prince and the neglecting of his peoples benefite that displeaseth hym.

I doe also affirme that there is no conscience to bee made in eating of flesshe at anie time, as touching the flesshe that is eaten, but there is conscience to be made in that the Prince is disobeyed, whiche is a contempt of Gods ordinance, and the peoples benefite neglected, which God requireth to bee earnestly sought: and therefore a disobedience of the Princes lawes, cannot bee done without offence to God, for as God hath ordained that Princes should gouerne, so hath hee in sundrie places of the Scriptures commaunded that subiectes shoulde obey, and the offence in euerie transgression is the more by how much the damage vnto the people thereby groweth greater.

For we are taught to obey the necessarie lawes and commaundementes of Princes and not to neglect and contemne

them to labor and seeke for publike wealth, and the vniuersall commoditie of others, with carefulnes & not to be wilfull ouerthrowers and destroyers of the same: wherby we may gather that a man without offence may do all things which by ỹ scriptures are not forbidden, vntill they are forbidden by lawfull authoritie. Likewise what is commanded by lawfull authoritie, and not by the scriptures forbidden, a man is bound to obey & cannot without offence omit the same.

We must also consider that God hath disposed things so by creation, that the encrease of the earth doth not suffise for the sustentation of the people: but such things as he hath created in the seas and waters must also be prouided, and it may be remembred but few yeares past, that fish did wel nigh as much sustentation to the people of this realme as the flesh, and therefore to omit this relefe, must needs increase a scarsitie of victuall diuers and sundrie waies.

Furthermore some men more rash then true in their iudgement, will not onely thinke but say, he that thus earnestly perswadeth for an abstinence from flesh, is either one of these three that followeth, or all: that is to say, a superstitious person, an hypocrite, or a Papist.

And first he is accounted a superstitious person for that he is a forbidder of meates, perswading the people thereunto, and maketh conscience where no cause of conscience is, esteeming that vnlawfull which is not by God forbidden.

Herein such rash giuers of iudgement are greatly deceiued for in truth he is a forbidder of meates that forbiddeth it at all times, and in all respects like as in the Apostles time some superstitious Iewes perswaded the Christians, but forbidding of the vse at certaine times appointed by lawfull authoritie done for a common welth, is not an vtter forbidding of the thing, the cause and reason being considered, and therefore no conscience to be made in the kinde or nature of the meate, but for the commoditie of those, for whose cause it is forborne or forbidden, and so the meate is not vnlawfull but the vse vnlawfull, being eaten at a time forbidden by such as haue authoritie from God to forbid it, done for the benefite of his people: for

although

although it be lawfull for a man to spend or vse the things that he commeth lawfully by, it is vnlawfull to spende or vse the things that he commeth vnlawfully by, for then the commandement is transgressed so, although it be lawfull to eate flesh at all times, as the creatures of God giuen for the sustenance of man, it is vnlawfull to eate the same at times forbidden by lawfull authoritie, for therein Gods ordinance is contemned and the benefite of his people neglected.

Secondly, some perhaps may name him to be an hypocrite, because he wil not eate flesh on such dayes that he might seeme holy, and one that more careth for his saluation then other people, as thinking to obtaine the same by abstaining from eating flesh on a few prescribed daies and times: but of wise men this is to be considered, that hypocrisie is priuie sinne, couched in the minde and intention of man, and although iudgement may be giuē m or by the dealings of some persons, yet in truth the thing cannot be generally discerned in any man but by the wisedome of God onely.

For what vertue soeuer any person vseth, if it be done for the praise of man, and not in consideration of the duetie which God requireth, is none other but flat hypocrisie: For example, who so accustometh to reade or heare the holy scriptures preached and taught with a shew of holines, therby to be praised of men, and not learne to liue or bring forth fruites according to the same, he may be accounted a meere hypocrite, neuertheles the reading and hearing of the scriptures is not hypocrisie, but being imbraced and rightly done, is the liuely nourishment and foode of mans soule. So abstinence from flesh is not to be accounted hypocrisie, when it is done for obedience to the law & in respect of that law and duetie which God requireth of euery man to be borne towards his neighbour.

Thirdly he is called a Papist, for that saith some, also he thinketh it is necessarie to abstaine from eating of flesh, & doth like & allow of those lawes and vsuces made and vsed in the time of Papistrie, and by auncient authoritie of the Pope, whō we should not in any thing imitate, but rather in all thinges be contrarie.

Here may be said is zeale without knowledge, vnderstanding blinded, and a great want of true iudgemẽt: for ensample, mine enemie teacheth me two things, the one I finde euill by experience, the other good, and because I will not follow the counsell of my aduersary, shall I cast away the good for the euils sake.

Or thus, it may be said I am taught by mine aduersarie to run into the fire and escape the water, but because contrarie to the minde or teaching of mine aduersarie I haue escaped the fire, shall I therefore of mine owne will run into the water and drowne my selfe: many good lawes and ordinances in the time of papistrie was by them made and ordained, but the same is not therfore tobe contemned or neglected, for that their deuise in many things for the benefite of a common welth cannot be amended.

Much more might be said concerning this matter, but few words are sufficient to satisfie such as are wise and discreete, whose wisedome can sufficiently conceaue by this smal treatise what thing of the author is intended, whose heart and minde is knowne to God, that for the benefite of his countree he hath taken this smal paines, crauing patience of the gentle Reader for his rudenes, being in respect of many others, but simplie trained vp in learning, requireth herein of the wise to be accepted. And that these his simple perswasions might be an occasion without the paine and penalties of the law, to perswade an obedience in the premises, amongst his native countrimen, both for themselues and their families. Then the author shall thinke himselfe recompenced: and such as liue but few yeares both see and feele the great benefits to them thereby growing, not onely for encrease of victuall and better maintenance of the people, but great strength to the Nauie for the more seruice and defence of this Realme.

FINIS.